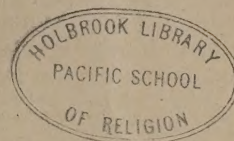


The AMERICAN QUAKER **END**

Pacific School of Religion
Berkeley, California

JUNE 16, 1955



Through the Editor's east window of the new office building is pictured the Quaker Hill Residence, a very substantial century-old building and a Quaker landmark, serving now as a hostel and conference center.

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NEWS OF FRIENDS

Far and Near

A Meditation

By Arthur O. Roberts

I read recently of a poll conducted by a publisher. (Time 5-4-55). It was a publicity gimmick in which a panel of historians, educators, and journalists (including some of the top-ranking scholars of America) were asked to rate the 100 most significant events in history. As any world history student comes to realize, the centuries are packed with many "momentous occasions." The tabulation of this questionnaire showed that first place went to the discovery of America by Christopher Columbus, in 1492. This was adjudged the most significant event in history. Second place went to an event in that same century, Gutenberg's invention of movable type. What a sheaf of papers have rolled off the presses of the world since then! Certainly the discovery of the new world of the Americas was foreshadowed in the invention which gave wings to knowledge.

Eleven events tied for third place in the tabulation; in fourth place the following events tied: the enactment of the United States Constitution which launched democratic government on a large scale; the discovery of ether, which enabled surgeons to operate with benefit of anesthesia; the discovery of X-ray, which laid the foundation for many of the recent scientific discoveries; the first successful airplane flight by the Wright Brothers at Kitty Hawk, North Carolina; and, tied with these, the Crucifixion of Jesus Christ, of Nazareth.

Fourth place to Jesus. Give him a pink ribbon! He stands at the edge of the "also-rans" in the eyes of men whose eyes have been

blinded by the dazzling lights of human invention and discovery! Not so! The Christian historian, equipped with both facts and faith, can assert with Professor Latourette, of Yale, former president of the American Historical Association, that "Jesus Christ has been the most influential life lived on this planet." The Cross is the center of history.

TO FRIENDS EVERYWHERE

From the YEARLY MEETING OF FRIENDS IN IRELAND, held in Dublin from April 28 to May 2, 1955.

Dear Friends:

We greet you in the unity of our faith in the Lord Jesus Christ.

It is 300 years now since the first Friends gathered at meetings for worship in Ireland. Thanking God for his mercies in the past, we have asked ourselves what meaning we attach to the name "Friends." Are we indeed Christ's friends, individually, and as a Society, and as a result are we friends one of another, and do we look out towards others in a spirit of friendship? Jesus calls on us to "love the Lord thy God and thy neighbour as thyself" and he said to his disciples "Ye are my friends, if ye do whatsoever I command you."

As long as men show fear and hatred of one another, Christ's teaching remains unlearned. Peace on earth does not exist; it must be created by the devotion of Christians with the peace of God in their hearts. God's will is peace but we must work for him.

We are told in the Book of Reve-

lation: "Behold, I set before thee an open door." There are meeting places at home, where in Christian fellowship we can work together to end fear and distrust in our land. Overseas, in the work of love and reconciliation, doors are opening in dangerous places, but it will require men and women of faith, courage and humility to enter in.

Signed on behalf of the Yearly Meeting,

George R. Chapman,
Clerk.

6 Eustace Street,
Dublin, Ireland.

Living With Peace of Mind

By Kirby Page

For sheer joy you can scarcely match the experience of St. Francis of Assisi. He enjoyed God and he enjoyed people. He was so grateful to God for his conversion and transformation that he never ceased giving praise. He lived on this earth only forty-four years, from 1182 to 1226, but from the moment of his awakening to the drawing of his last breath, his words and his deeds were a continuing stream of thanksgiving.

Francis loved people, all kinds of people. He loved people with self-giving concern for them and with radiant satisfaction at being with them. His tender care of lepers fills one with awe at such deep compassion. Every beggar he recognized as a holy temple of God, worthy to be treated with respect and reverence. He really loved his enemies, even when they abused him and pelted him with stones.

His love of nature has rarely been equaled. He entered into companionship with the birds and talked with them as with other friends. He gloried in flowers and in the moon and in the sun. Everywhere he found evidence of the out-reaching, immeasurable love of God.

His life is a glowing illustration of the truth later expressed by Ralph Waldo Emerson: "Let me go where'er I will I hear a sky-born music still. It sounds from all things old, it sounds from all things young, from all that's fair, from all that's foul, peals out a cheerful song . . . In the darkest, meanest things, there always something sings."

Because Francis enjoyed God and nature and people, he was extraordinarily free from selfishness. He was a genius of the spirit, a God-intoxicated troubadour, and one of the most Christlike of all followers of our Lord.

THE AMERICAN FRIEND

Old Series, Vol. LXII, No. 12

New Series, Vol. LXIII, No. 12

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS

PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 QUAKER HILL DRIVE, RICHMOND, IND.

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SUBSCRIPTION RATES

Subscription Price _____ \$3.00 per year

Foreign, 75 cents extra. Single copies, 15 cents.

Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry.

Entered as second-class mail matter at the post-office of Berne, Indiana

Through the Editor's East Window

All is very still outside our window. The great oak stands in the right foreground, dark green against the sky; nearer and to the left is a young ash tree; and just beyond it the shag bark hickory. Farther away, across the road, is a maple, spreading its benevolence over the green grass of the Quaker Hill lawn.

Underneath this profusion of green branches a squirrel ripples across the grass, stops for a moment, and then is upright looking at a young rabbit eating confidently in the shade. Two robins hop across the lawn and a cardinal sings from a branch of the great oak.

Just beyond this slope of green carpet the Quaker Hill Residence shines in gleaming white, its high pillars marking the threshold suggesting the dignity of its own history and the continuing invitation to all who would enter. Still farther to the east a part of the building which houses the American Friends Service Committee Regional Offices can be seen, and just out of view is the building of the Rural Life Association.

That is the picture, but we can "see" far more than this. These buildings with their services, in turn, are windows. Through them we can see the larger view. There is Africa, China, Europe. America and the other continents to which our fellowship and service are extended. While birds sing outside our window and other wild creatures feast on our vegetation, we see refugees trudging on dusty roads of Vietnam and children starving in Cambodia. We are surrounded here by books, too numerous to scan, while there are millions, out there, hungry for the light which mere literacy can give. We are bound upon the Gospel to people too satiated, too weary to listen, while elsewhere thousands await the simple words about Life through Jesus Christ. These varied needs are not all so very far away. Right in our own backyard are some which we tend to see only on the other side of the earth.

Every need, open to our own spiritual potential, becomes our opportunity. What opportunities we have as Friends in the world today! What new life we might experience in the Five Years Meeting of Friends if now we awaken to it and seize our opportunity. The crest of Quaker Hill offers now a location, a center of hospitality where we may worship, plan and work unitedly. Yet no one "center" can save us, or by itself unlock the future. It is from the local Meetings everywhere that new life must spring, flow together in our united services and out again to wherever our Lord calls us.

All these we see—the needs, the opportunities, the friends, their local Meetings, and our united services come of the nearest and uttermost parts of the world as we look expectantly through our East window.

Friends Men and Women Move Forward

One large room in the new building has been reserved for the United Society of Friends Women who contributed generously to its construction. It will be a meeting place for Friends women as they convene for conferences and committee meetings and will, with the comfortable furnishings which they are providing, serve other Friends groups as well. The work of Friends women, in relation to the Five Years Meeting, has expanded steadily into a very important program of service.

It was not until 1950 that the men of the Five Years Meeting formed, from their several Yearly Meeting groups, an association now known as Quaker Men. That this has been a growth from the "roots" is quite evident as this new body of men rose in their strength and assumed the responsibility of raising the money for the new home of the Five Years Meeting services. As they now work toward winding up that responsibility, they are undertaking new services within the Five Years Meeting, and beyond.

In this issue of *The American Friend* is an article by Merritt Murphy who is now giving part time to the work of Quaker Men. Merritt Murphy brings to this work a spiritual dynamic coupled with experience in business, having served as Managing Editor of the Noblesville Daily Ledger for twelve years.

There are three main objectives of the new program which he will help direct: (1) the finishing of the building fund requirements, (2) the "saving" of our non-resident members to Friends Meetings as far as possible, a task in which he will cooperate with the Friends World Committee, and (3) the starting of a revolving loan fund (non-interest bearing to borrowers) for the construction and improvement of meeting-houses and ministers homes, especially in new areas.

Another active member of Quaker Men is Elwood Meredith whose article on overloading and underloading our members appears in these pages with a useful "Activity Outline." Quaker men are moving forward into a new and united service.

Dedication by Worship and Work

This morning the staff of the Friends Central Offices held their first meeting for worship in the new building. From around the circle there came expressions of gratitude, not alone for the beauty of the building and its setting in the green out-of-doors at Quaker Hill, but also for the opportunity for greater service which it offers.

A building is dedicated, essentially, by the spirit in which it is held and used. Words, ritual or a special day of "dedication" can be important, but they are symbols of the deeper spiritual experience which is expressed in the sanctified use of the building. Thereby the build-

ing itself becomes a part of the faith and the function which characterize the people who use it.

In our meeting for worship this morning a caution was expressed that, in our lovely isolation from the human traffic of downtown Richmond, we might become unintentionally isolated in spirit from the work-a-day lives of other people. That is an important accent. On the other hand, we are in this location, not to get away from people, but to get away from *only one area* of people—to get away from only a Richmond consciousness to a Five Years Meeting awareness. It should be easier here to feel in more nearly equal measure the life and service of Friends in Denair, Pueblo, LeGrand, Mooresville, Richmond, Chester, Cane Creek, Sedley, Poplar Ridge, Gonic, New Market, Puerto Padre, Highgate, Ram Allah, and Kaimosi and the many other Meetings of Friends around them.

Many of the Friends from these Meetings will be coming to Quaker Hill from time to time for committee meetings, conferences, retreats, picnics, etc. They will

become in the minds of the staff, not only Friends from East and West, but simply Friends whose lives are knitted together in a common, deep, spiritual and particular kind of service for Christ and the Church.

These are not all. We also want Friends from everywhere to find rest, hospitality and inspiration with us in the fellowship of Quaker World service. Eventually the record of visitors should include Friends from every Yearly Meeting on earth. Not far away are our Friends of Ohio and Illinois Yearly Meetings and, not much farther away, with modern transportation, are Oregon and Kansas Yearly Meetings among others of the west and Philadelphia and other Yearly Meetings on the east. Indeed trans-ocean travel makes possible a close fellowship with Friends of London Yearly Meeting and those on the continent of Europe who will be represented here by visiting, working Friends.

In the words of St. Paul to the Corinthians, our heart is enlarged toward you, so also is our heart—welcome!
E. T. E.

Answering The Non-Resident Problem

By Merritt Murphy

Descendants of the stalwart pioneer settlers of a few generations ago have become the twentieth century travelers of today as America has taken to wheels, for pleasure as well as for business.

This evolution in transportation and living conditions undoubtedly has brought new freedom to Americans and American life, but in too many cases it has included "freedom" from religion.

The pleasant and appealing "call of the road" has affected all churches, including Friends. One noticeable result, especially during good weather and vacation time, is attendance delinquency. But this usually is somewhat seasonal and many of our Meetings are solving the problem with added emphasis on church interest, loyalty and participation.

A second result of America being on the move is of a more permanent nature and not so readily solved. It is the growing number of non-resident members which many Meetings have on their membership lists.

A large non-resident membership is a handicap to any Meeting, since these members usually contribute little, spiritually or financially, to the church program. But of even greater importance is the absence of religious influence, contact and inspiration in the lives of these people. True, some of them find new church homes in the communities where they now are liv-

Merritt Murphy is giving part time at Richmond as Secretary to Quaker Men. Here he depicts one aspect of their program.



Merritt Murphy in the Office on Quaker Hill.

ing, but surveys indicate a majority of them eventually lose touch with their home Meeting, do not establish new religious contacts and for all practical purposes become "lost Friends," at least geographically, and perhaps spiritually as well, in many instances.

A survey conducted by Herbert Huffman a few months ago indicated the non-resident membership of Friends has increased nearly 50 per cent in the past ten years. This shifting of population isn't a problem peculiar to Quakers, but a general problem affecting churches of all denominations similarly.

The non-resident problem has been a major concern of Friends for some time. Out of this concern, and the prayer, study and consideration which has attended it, has come a definite program of action.

Representatives of various Friends groups and organizations concerned with the problem met at Wilmington, Ohio, in March under the sponsorship of the Friends World Committee. There it was agreed that the care of non-resident members basically is the responsibility of the local Monthly Meeting.

This responsibility includes not only keeping in contact with non-resident members but also notifying Friends Meetings in areas where members move. Such a plan not only will keep members in touch with Friends, but also will help provide a warm welcome for them upon arrival in a new community. In case there is no Friends church in the community where a member moves, then the name and new address of the member is to be sent to the Friends World Committee, American Section, 20 South 12th St., Philadelphia 7, Pa., which will maintain a file of such members for reference in the future if and when a Friends Meeting should be started in the area.

To aid Monthly Meetings in notifying other Meetings that Friends are moving into their communities a simple Notification of Removal blank has been prepared at the

Friends Central Offices and a supply may be obtained free by writing Quaker Men Service, 101 Quaker Hill Drive, Richmond, Ind. The Quaker Men, who adopted the non-resident problem as one of their national projects at the Quaker Men Conference in California a year ago, also are sponsoring a supplemental program to aid in reducing the non-resident "loss."

This program is based on change-of-address notices received at the Friends Central Offices from the U. S. Postal Department for the Quaker Action mailing list. The Quaker Action publication is sent to all Friends homes in the Five Years Meeting (more than 21,000 of them), and every time one of these families moves a change-of-address notice is received with the new address listed so that the Quaker Action mailing list may be corrected. By means of a form printed on a postal card, Quaker Men are forwarding this information to the Friends Meeting in the area where each member or family is moving. In this way every church will be notified when Friends move into its area and will have an opportunity to extend a friendly hand of fellowship and welcome.

Friends of God in private, friends of God in their groups, real mates to one another, matey with all the world; burning with love and joy; living on impulse, not by the tradition of the elders. That's the kind of Society Friends we ought to be; and for that kind of Society of Friends there is a place and a crying need in the second half of the twentieth century. In an age disheartened with fear, loneliness and hate, we are called to proclaim, to live, this many-faceted Gospel of love. That is all, and that is everything. This age needs no recondite, intellectualised gospel: it needs one with Christ in every man's heart. What are we doing, we who know that for ourselves, to make our own discoveries better known; to let our light shine more brightly and our love burn more ardently?—so that men will say to one another, using our title with a new sense of its meaning: "This is what we never knew existed — a real Society of Friends!"

So in this age, so troubled, so lonely, I would have the keyword Quakerism be not "testimonies," not "concern," not "commitment"—good and necessary Quaker words—but love.

From an editorial in The Friend, London, by Bernard Carter.

Laymen's Seminary

By Elton Trueblood

Abolishing the "laity" by lifting it to the level of ministry has been a lifelong theme of Elton Trueblood.

In Northern Virginia, fourteen miles by highway from the Potomac river and Washington, D. C., there is a small but unique suburban community known as Holmes Run Acres. Religious, civic and general community spirit prevails to an amazing degree among the fewer than three hundred families living there. Three years ago most of the area was virgin forest land. Now there is an active community church with over 170 members. There is a well-read monthly newspaper, an attractive swimming pool, and a large recreational park. Social activities include a busy garden club, a popular square dance group, an archery club and others. An enthusiastic civic association holds monthly meetings where friendly but sometimes heated debates run far into the night. Most recently a nonsectarian Laymen's Seminary has been organized under the sponsorship of the Friendship Methodist Church. The group was started by a nucleus of people who yearned to discover more positive ways of applying Christian principles to modern day living and who possessed an intense desire to understand more fully the potency of Jesus' teachings. Initial leadership was provided by Commander L. Blaine Libbey and Reverend J. Carroll Fink.

The objectives were to develop and provide a systematic presentation of Christian thought in terms acceptable to the modern spirit, thereby giving participants something they could "sink their teeth into." The first course conducted during the five weeks preceding Thanksgiving, 1954, concerned "The Structure of Christian Life." Subjects included Revelation and Human Knowledge, God, Christ, the Atonement and the Spirit, and the Church and the Future. The Reverend Albert T. Mollegen of the Virginia Theological Seminary served as advisor. A second course held during the Lenten season was based on "The Teachings of Jesus." The six lecture topics were "The World In Which Jesus Taught," "Jesus' Teaching Concerning the Kingdom of God," "Jesus' Teaching Relative to Immortal Life,"

"The Mission of Jesus," "The Message of Jesus," and "The Influence of Jesus."

Two-hour evening sessions held weekly consisted of one hour lecture by an outstanding minister or religious instructor, followed by an hour of group discussion. Opportunities were provided for asking questions on any religious matters which were of particular interest to individuals. Special effort was made to keep the studies on a high level, by obtaining outstanding instructors.

Registration fees of \$3.00 per student or \$5.00 per husband and wife together were assessed to defray expenses including purchase of reference books. Experiences in charging for the courses provided evidence that students take more interest and attend better when they make a financial commitment. The availability of funds for purchasing reference books proved highly desirable. The group now agrees unanimously that charging fees is advisable.

The enthusiasm, interest and faithful participation of students in this adult education program attest to the success and effectiveness of the program. Of the 27 members registered all but two attended faithfully, giving the study priority over conflicting activities. In each session supreme concentration and attentiveness were evident. The keenness and perception of questions and discussion progressed amazingly throughout. Each member is anxious for the studies to continue and all are confident that the "seminary" will grow. Most certainly the enthusiasm and spirit prevailing are unique for such a heterogeneous group representing several different religious faiths.

Hopes for the future include plans for courses progressing through a study of the Synoptic Gospels to an intensive review of Elton Trueblood's book, *Your Other Vocation*, with emphasis upon such subjects as "The Christian and His Daily Work," and "The Christian In His Home." There is a definite aim to strengthen effectiveness through more active student participation. Desirable are (1) more serious study in preparation for classes, (2) brief but pertinent reports on assigned questions or topics, and (3) stu-

dent leadership of discussion sessions with specific effort to encourage creative thinking.

With these added features and with progress in other ways, the seminary surely will grow. If the size of the class increases much beyond thirty members, two separate units will be organized in order to retain the friendly, informal atmosphere which usually develops in small adult groups where all are striving for a common objective.

As this Laymen's Seminary grows, experiences will provide knowledge which should be helpful to others who are anxious to promote similar Christian Educational activities. Members are anxious to offer advice and assistance wherever and whenever possible.

Some are even willing to foster this lay movement through active missionary effort. Additional information can be obtained by writing to C. K. Lyman, 2432 Executive Avenue, Falls Church, Virginia.

Unprogrammed Friends of Ohio Valley Meet

Friends from unprogrammed meetings in the Ohio Valley gathered for worship and the sharing of experience on May 14 at Versailles State Park, in Indiana. Bloomington and Indianapolis, Indiana; East Cincinnati and Waynesville, Ohio; and Louisville, Kentucky, were represented.

About thirty-five gathered for morning worship. The warm fellowship of the larger meeting which was quickly achieved in spite of this being our first meeting together was much appreciated and Friends were grateful for the moving well-centered worship experience.

Worship was followed by discussion which continued in the spirit of the Meeting for Worship and was related to the verbal contributions made in that meeting. This sharing of insights and then the sharing of food contributed greatly to the growing feeling of friendly fellowship.

Friends seemed so ready for this gathering and there was mention of the spontaneity in what happened during the day. A committee was appointed to plan another gathering in the early fall. Friends came away with a sense of God-centered unity and accomplishment.

Lee B. Thomas Jr.



Ground-breaking services for the Alhambra Friends Community Church were conducted May 1. The first shovel of soil was turned by J. Parker Cosand who served as Chairman of the Building Fund Committee. Standing near him were his wife Minnie Cosand and his daughter Margaret Huber, the three remaining charter members of the original fifty-three in 1922 when the church was started. Left to right are: George E. Jenkins, present pastor, Minnie Cosand, Margaret Huber, Cliff Huber, J. Parker Cosand, Norma Yocum, Clerk, Erwin Nicholas, Viola Bellenger, and Bine Baldwin, Chairman of the Building Committee.

The Growth of a Friends Community Church

In 1922 members of Los Angeles Monthly Meeting of Friends felt there was a very great need for Friends to expand by starting new Bible schools and churches in new and under-churched sections of fast growing communities. With this in mind, they decided to make a study of new communities as to church accommodations. Areas near Los Angeles were investigated. J. Parker Cosand and family had recently moved into a new section of Alhambra where there was no church. Residents already there were wishing for a Bible school near by.

A large tent was borrowed from the Yearly Meeting and erected on a lot that had been purchased in the Ramona Park section of Alhambra. Attendance grew, and on January 1, 1923, ground was broken for the first unit of Ramona Park Friends Community Church, and a Monthly Meeting was established with fifty-three charter members.

R. Ernest Lamb, now widely known to Friends, was called from Ireland to serve as the first pastor.

The Bible school attendance grew very rapidly so the first room was doubled in size and dedicated in January, 1924.

It was only a few more months until they again needed more room to accommodate the large number of children. Realizing their re-

sponsibility to the children of the community, they decided to build an educational unit. The financial problem seemed almost staggering, but the unit was built and dedicated in 1926. In a short time this was filled with more than three hundred attending Bible school.

In 1949 they moved their buildings to a new location, at the same time again enlarging the educational unit, including a beautiful chapel on the second floor, additional class rooms, social hall and dining room, a well-equipped kitchen, a pastor's study and other needed rooms which gave the plant a total of thirty-four rooms. With the move to the present location, the name was changed to the Alhambra Friends Community Church.

Soon after moving, the adult attendance began to increase. They established two worship services, one at 9:30 and another at 11:00, in order to provide seats for the worshippers. A building fund committee was appointed, and given an estimate of \$76,000 as the amount needed to construct and furnish a new sanctuary. The Committee soon raised \$60,000 through the Broadway Church Finance Plan. In addition more than \$20,000 has been donated. Most all of these amounts have been given by members of the congregation. Plans for a beautiful new worship room are now complete and in the hands of contractors for their bids.

Student Volunteer Movement Plans Quadrennial Conference

By Charles A. Lampman

"Revolution and Reconciliation" is the theme of the Ecumenical Student Conference on the Christian World Mission to be held at Ohio University, Athens, Ohio, December 27, 1955, to January 1, 1956. Sponsored by the United Student Christian Council and the World's Student Christian Federation, the conference is the 17th Quadrennial gathering of its kind.

Against the background of a world in revolution, the Christian Church, established around the world, carries out its ecumenical mission. For a world in struggle what more relevant message is there than the great Biblical theme of reconciliation and renewal through Jesus Christ? The mission of the Christian Church is to be the channel through which God brings true reconciliation to men. It is Jesus Christ, our Reconciler, who enables man truly to know himself, to be reconciled to his neighbor in a new found community, and who makes new the relationship between groups, classes, races and nations.

The conference is being planned by a representative committee which now has more than seventy-five members, including staff and student representatives from each of the member movements of the United Student Christian Council, the Canadian Christian Student Movement, members of the Student Volunteer Movement, and representatives of boards of home and foreign missions and of the Faculty Christian Fellowship as well as overseas students and leaders.

This is seen as a great ecumenical student conference which, while located in North America, will bring together students from around the world. It will not be a conference of American students with a large number of overseas students as visitors, but one in which overseas and American students will participate equally as all members.

In the light of the developing ecumenical nature of the missionary enterprise, these Christian students will think together about the vital missionary task of the church. They will seek to see more clearly

the meaning of the church's witness in the great economic, social, and political conflicts in which men's lives are engulfed, and to discover ways by which they can participate effectively in the present mission of the church.

It is hoped that this gathering will result in stimulating Christian students to realistic thinking about the church's total mission in the whole world. The conference should result in more vigorous participation by students in Christian missions as they are at present, and in new forms of missionary activities called for by these times.

Quaker students on college campuses throughout the country, especially those who have been participating in student Christian organizations, will undoubtedly hear more about this opportunity. This conference comes only once during one's normal life. Therefore every effort ought to be made to participate in this very representative Christian youth meeting. The fact that it is held during the Christmas vacation enables many to attend who otherwise could not miss their classes for such an assembly.

First Arab Refugees Arrive

Gratitude and friendship on the part of an American photographer have brought to the United States Jacob and Rose Marto and their four young daughters. A few weeks ago the Martos were among the 900,000 refugees living in deprivation in an Arab displaced persons camp in the Middle East. Today they are on their way to a new life in Portland, Oregon, where they will be greeted by Rupert Leach, the commercial photographer responsible for bringing them here.

The Martos arrived Monday, May 23, at Idewild Airport, New York, on a direct flight from Beirut, Lebanon. They were greeted by representatives of Church World Service, the National Council of Churches agency which is co-operating with Mr. Leach to speed them on the second leg of their journey to Portland.

The Martos are the first arrivals among a group of 43 Arab refugees recently given visas under the Refugee Relief Act, in an apparent

new speed-up in the State Department program. In providing the government-required assurances, Mr. Leach has undertaken to guarantee Marto a job, housing for the Marto family, and a further guarantee that they will not become public financial charges. Moreover, he is paying the cost of transporting them across the country by train.

This story is interesting to Friends because of our long history of missionary service in Palestine, now Jordan, the country from which the Martos came. *Perhaps there are Friends here in this country whose concern for the world mission of the church would lead them to lend a helping hand to another Arab family in similar circumstances. All Friends can be friends.*

Letter from Russian Delegation

June 2

Dear Friends:

We leave in a few hours to fly into Russia. Our first stop is Leningrad, and then Moscow. We are in good health and good spirits and prepared for the journey by the loving support of Friends we have met in the U. S., London, Stockholm and now Helsinki.

We flew from London to Stockholm and were met by some Swedish Friends, including Elsa Cedargren, who has served with the Quaker team at the U. N., and Herman Backman, who has been concerned with the two visits of Russian Baptists to Sweden. There are two Friends Meetings in Stockholm, an "old" one and a new one. Our group of five divided to visit both on Sunday morning, and then met for coffee (and some elaborate Swedish pastry) at the home of Elsa Cedergren with an interested group of Swedish Friends. Clarence Pickett introduced our concern and then we each spoke, experiencing the difficulty we will now have to face all along of speaking a sentence at a time and then having it translated.

Another cherished Swedish experience was our evening in the home of Erik and Inga Bergman, who live in the Stockholm suburbs. Their three daughters (a fourth was away leading a workcamp) gave us some insight into the problems and joys of Swedish young people. Erik and Inga Bergman will be in the U.S.A. soon, as will be Elsa Cedergren.

Eleanor Zelliot.

Are You Overloading Willing Members?

By Elwood Meredith

Elwood Meredith, a practicing physician and member of White-water Monthly Meeting of Friends (East Main Street) in Richmond, Indiana, is a vigorous church worker. His latest service was that of a member of the building committee which planned and carried through the erection of the new home of the Friends Central Offices at Quaker Hill in Richmond. Though his picture of one Friends Meeting is not that of all others, it raises in helpful outline a problem to be found in many Meetings. These center pages can be lifted out and used as a poster.

The Church has many problems, but one which seems to be growing more acute, especially in the larger Meetings, is this: how can the Church continue to carry on all its functions without taking too much time and energy of the member who wishes to do his part?

Is it possible that the Church is driving many members into inactivity and discouraging prospective new members by "overloading" the individual who shows any willingness to use his abilities in the work of the Church? The Church has a tendency to "swallow up the individual," as is shown in this example of one member.

A Personal Story

This person had been what he considered a good member for some time, attending morning services frequently and contributing some money. He was nominally on one or two committees. One day he realized that the youth program was not fulfilling the needs of the young people, so he started to do something about it. First, he found himself involved every Sunday evening with this activity. That was the beginning. Plans had to be prepared during the week, people had to be contacted to participate in the programs, and publicity had to be prepared and gotten out. Next, he found it necessary to attend the Monthly Meeting business session to secure official sanction on some of the things being done. Attending these business sessions, he became interested in other business being transacted which is necessary to the function of the Church.

He also found that to get others

to help on his project, he had to reciprocate by helping them on activities in which they were interested. As he assumed more interest and responsibility in the Meeting, he found himself appointed on more committees and then to the Meeting on Ministry and Counsel of which he soon became Clerk. This led to participation in the Quarterly Meeting with the next step being interest in the Yearly Meeting. Here he was honored by an appointment to a position of much responsibility, one which required more of his time than he was able to give and continue with the local projects.

Soon after this, he found himself on a committee appointed by the Five Years Meeting which has required much time and effort to accomplish its purpose. Being on this committee has led to an increased interest in the work of the Five Years Meeting and already has brought about participation in two projects for the Board of Missions.

All this has happened to one member who got interested in the work of the Meeting. Certainly, one should be willing to give of his time, ability, energy and money, but the Church should not take so much of these that he neglects his vocation, his social activities, and still more important, his family.

The Widening Responsibility

To prevent this happening, some way must be found to continue the functions of the Meeting without overloading a few individuals who are conscientious about their duty to the Meeting and are willing to work. Inasmuch as the Meeting on Ministry and Counsel has the responsibility of the welfare of the Meeting, perhaps it should be the duty of that organization to seek that way.

Three things should be done: eliminate duplications where possible and improve functioning by reorganization when necessary; attempt to draw more members into active service; utilize the talents of each individual to the best advantage.

To do these things the Meeting on Ministry and Counsel will need to make an analysis of the pur-

poses and the functions of the church, preparing it in diagram form to show the individuals and committees necessary to those functions. This diagram, when completed, could be combined with a statement of the purposes of the church and called an Activity Outline.

In making the analysis and preparing the diagram, areas of duplication of effort may be found, and also some places may be found where reorganization would improve the functioning.

By using the Activity Outline and working through the nominating committee, the Meeting on Ministry and Counsel will be able to help place each individual where his talents will be most useful and advantageous to himself and to the Meeting. This will tend to bring more members into active service and help prevent the overloading of any one individual.

The Scope of Activities

Once the Activity Outline has been prepared, many uses can be found for it, some of which are suggested here.

1. For organizations. Using the outline, each organization in the church could analyze its present action and condition, and compare it with what it should be doing in relation to the total activity of the church.

2. For present members. The individual can use the outline in analyzing his present position in the Meeting and perhaps help orient himself for better relation to the total function. The minister or the Meeting on Ministry and Counsel can aid in this, giving advice to those who seek it.

3. For new members. Each new member should study the Activity Outline and designate where he feels he can serve best. This study will help him orient himself in the Meeting more quickly.

4. For prospective members. It will give a clearer picture of the purpose of the church and why he should be a member. It will also dispel his fear of becoming imposed upon by showing him how to restrict his participation to such activities as he wishes until his

(Continued on page 194)

THE MEETING

Monthly Meeting

Quarterly Meeting

Yearly Meeting

Five Years Meeting

American Friends Service Committee
Friends World Committee
Friends Committee on National Legislation

Councils of Churches

Executive	Associate Minister	Finance Committee	Treasurer	Financial Secretary	Trustees	Foundation Trustees	Recorder	Secretary	Ministry and Counsel	Nominating Committee	Ministers	Ministry and Counsel	Music	Ushering	Decorations	Individual Participation	Ministers	Ministry and Counsel	Funerals	Special?	Sunday School	Vacation Bible School	Summer Camp	Miscellaneous	Literature Committee	Stewardship Committee	Counselling	Local	Missionary	Social Concerns	Sunday Evening Fellowship	Prayer or Cell Groups	Social Activities	Sunday School	Class Socials	Adult group	Youth groups	Special organization	Social Committee	Class organization	Home	Foreign	Home	Publicity	Members unable to attend	Inactive Members	New Members (prospective)	No Committee	Missionary Committee	United Society of Friends Women	Officers	Circles (4)—officers	Missionary Committee	United Society of Friends Women	Sewing Group	Local	National	International	Special organizations	Special leaders	Committee on Peace and Social Concerns Including Temperance
Administration	Church Secretary	Finance Committee	Financial Secretary	Trustees	Foundation Trustees	Recorder	Secretary	Ministry and Counsel	Nominating Committee	Ministers	Ministry and Counsel	Music	Ushering	Decorations	Individual Participation	Ministers	Ministry and Counsel	Funerals	Special?	Sunday School	Vacation Bible School	Summer Camp	Miscellaneous	Literature Committee	Stewardship Committee	Counselling	Local	Missionary	Social Concerns	Sunday Evening Fellowship	Prayer or Cell Groups	Social Activities	Sunday School	Class Socials	Adult group	Youth groups	Special organization	Social Committee	Class organization	Home	Foreign	Home	Publicity	Members unable to attend	Inactive Members	New Members (prospective)	No Committee	Missionary Committee	United Society of Friends Women	Officers	Circles (4)—officers	Missionary Committee	United Society of Friends Women	Sewing Group	Local	National	International	Special organizations	Special leaders	Committee on Peace and Social Concerns Including Temperance	
Worship	Church Secretary	Finance Committee	Financial Secretary	Trustees	Foundation Trustees	Recorder	Secretary	Ministry and Counsel	Nominating Committee	Ministers	Ministry and Counsel	Music	Ushering	Decorations	Individual Participation	Ministers	Ministry and Counsel	Funerals	Special?	Sunday School	Vacation Bible School	Summer Camp	Miscellaneous	Literature Committee	Stewardship Committee	Counselling	Local	Missionary	Social Concerns	Sunday Evening Fellowship	Prayer or Cell Groups	Social Activities	Sunday School	Class Socials	Adult group	Youth groups	Special organization	Social Committee	Class organization	Home	Foreign	Home	Publicity	Members unable to attend	Inactive Members	New Members (prospective)	No Committee	Missionary Committee	United Society of Friends Women	Officers	Circles (4)—officers	Missionary Committee	United Society of Friends Women	Sewing Group	Local	National	International	Special organizations	Special leaders	Committee on Peace and Social Concerns Including Temperance	
Christian Education	Church Secretary	Finance Committee	Financial Secretary	Trustees	Foundation Trustees	Recorder	Secretary	Ministry and Counsel	Nominating Committee	Ministers	Ministry and Counsel	Music	Ushering	Decorations	Individual Participation	Ministers	Ministry and Counsel	Funerals	Special?	Sunday School	Vacation Bible School	Summer Camp	Miscellaneous	Literature Committee	Stewardship Committee	Counselling	Local	Missionary	Social Concerns	Sunday Evening Fellowship	Prayer or Cell Groups	Social Activities	Sunday School	Class Socials	Adult group	Youth groups	Special organization	Social Committee	Class organization	Home	Foreign	Home	Publicity	Members unable to attend	Inactive Members	New Members (prospective)	No Committee	Missionary Committee	United Society of Friends Women	Officers	Circles (4)—officers	Missionary Committee	United Society of Friends Women	Sewing Group	Local	National	International	Special organizations	Special leaders	Committee on Peace and Social Concerns Including Temperance	

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

The Quiet Eye, by Sylvia Shaw Judson; Henry Regnery; \$5.00.

God has given all His children through the ages some great gifts in common. These are some of them: love of other human beings, particularly little ones; beauty of form, of color and of sound; a sense of immediate contact with Him who restores the soul; and the sharing of thought with great and simple people. These common blessings of life are focused into this book by a midwest American Quaker woman, Sylvia Shaw Judson. The book is called *The Quiet Eye* from a poem by the writer's mother, Frances Shaw.

... "Nor hell nor heaven shall that soul surprise

Who loves the rain,
And loves his home,
And looks on life with quiet eyes."

It is a rare combination of beauty, worship and human communication—a perfect dish for Friends and all others who feel a kinship with their creator. . . . "It is not meant to teach. It is intended as an experience," the author simply explains in her brief introduction. By a combination of large prints (some in exquisite color) and brief quotations from Quaker writings and others, with plenty of clear space around both, Mrs. Judson, who is a sculptor and art lover herself, draws the mind and eye and heart into one mood and one place, and there is God. It is a

private means of inviting the soul to enjoy and worship Him Who has made all things new.

Friends would increase their sense of true Quaker life and worship through owning and absorbing this book. Lending it to a friend is one of life's best joys. And you will not forget to ask for it back!

Betty Furnas

* * *

Challenge and Conformity, by Kenneth Scott Latourette; Harpers; 125 pages; \$1.25.

From his vantage point of intensive and extensive knowledge of Christian history and intimate acquaintance with the Church in all parts of the world, the author surveys the effects of Christianity on the world. In turn he looks at the effects of the various cultures on Christianity. This sense of perspective is needed as we are most of us so close to our own denominational patterns as to obscure our view of the whole.

Wm. Merton Scott

* * *

The Path of Prayer, an anthology compiled by Osborne T. Miller; Harpers; 153 pages plus bibliography; \$2.00.

This is an amazing book. To read it is to have entered into its purpose—the path of prayer. It is not a book about prayer, or outstanding prayers to be recited for their aesthetic quality. It is as the foreword indicates, "testimonies to the reality of prayer." Thomas á Kempis, Brother Lawrence, Thomas Kelly, Alexis Carrel, Harry Emerson Fosdick, Frank

Laubach, Nels Ferre are a few whose writings have been gleaned for helpful insights into prayer. Chapters are sometimes long, often brief, and subject-matter that which is normal and profound. "God's Initiative and Purpose," "Grace," "The Darkness of Faith." The epilogue speaks with deep insight: "Pray in whatever way you find the easiest; for the easiest way is the best." The first contribution says: "Prayer is simply giving the wise and good God an opportunity to do what His wisdom and love want to do."

H. N. Tollefson

ARE YOU OVERLOADING WILLING MEMBERS?

(Continued from page 192)

interest might lead him into further service.

5. For the Meeting on Ministry and Counsel. Each individual member of the Ministry and Counsel could take a specific function of the church as his concern, acting as a liaison between that function and the group, and keeping the group informed of the welfare of that function. This would give a continuing and constant "State of the Meeting."

This proposed plan of making and using an Activity Outline seems to have much merit. Some organization other than the Meeting on Ministry and Counsel might put the plan into action better in some Meetings. However that might be, some definite action is needed to solve this very definite problem present in almost all of our Meetings.

IMPULSE

As I walk,
The warm night air
Lazily wraps itself around me,
Whispering of the storm to come.
The clouds twist aimlessly
Past the spotted moon.
As I gaze at the black grass caressing my feet
I feel that I must fall upon the earth
And mingle myself with that mass
Which is my kin.
My soul begs the rain
That beats upon my back
To take it down, down into the earth
Which is nearer yet than I
To That which made us both.

Giles Y. Gamble.

CHILDHOOD HOME

Home is a name men learn to know
After they leave the cheerful glow
Of its fireside.
Its meaning's height
Grows slowly—as in memory's light
They think back to the zest-filled days
Of childhood's time.
Its name they raise
In glory, then, to own a space
Within their hearts.
—Enshrined that place
Through all life's surging hopes and fears;
It strengthens with the passing years
To steadfast stand, a beacon light
To steer men straight; to guide them right.

Heaven, I think, may be our name
For those loved homes from which men came—
Childhood's remembered joy and faith
Implanted deep to keep us safe.

Claude Stinneford.

The Sunday School Lesson

By Russell E. Rees

July 10

Habakkuk's Faith Tested

Habakkuk 1:1-6, 12-13, 2:1-4

The little book of Habakkuk can easily be lost in the vastness of the Old Testament. It is short in comparison with the major prophets, and the name is hard to pronounce. The accent is sometimes put on the first, sometimes on the second syllable, although the Bible dictionaries say it should be on the second. Its date is about 600 B.C., at the time of the rising power of Chaldea. In question and answer form, Habakkuk raises the ever recurring dilemma of the success of the evil, the distress of the righteous.

There are some quotable verses in the little book, as for example, 2:2, "Write the vision and make plain upon tables, that he may read that readeth it." Also 2:4, "But he just shall live by his faith."

Again, 2:14, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Still again, 2:20, "The Lord is in His Holy Temple, all the earth keep silence before Him." Then the closing verses, 3:17-19, deserve to stand among the great affirmations of faith of all time.

Habakkuk is disturbed as he looks out upon the world, for he sees the growing power of evil men and nations, and moreover it seems to him that God is using an evil nation, the Chaldeans, to punish another evil nation, Judah. But are the people of Judah worse than the people of Chaldea? If God uses evil men to punish evil men, even to confound good men, does it pay to be righteous?

The plea of the prophet is made in chapter 1, "How long shall I cry and you do not hear? Why do you allow me iniquity and then do nothing about it?" The whole disregard for the law, the practice of injustice, the oppression of the weak, the continuance of wrong judgment, all these are pointed out. And the prophet cannot understand God's neglect of his world.

The reply of God is that he is working, that he is preparing for the victory of goodness over evil. Even when he works among the Chaldeans he is still working out

his holy purposes for men. At this Habakkuk answers, I will wait and see. He will go into his watch tower and await the action of the Lord.

There he receives assurance that the "vision is for an appointed time," that is, it will come in due time, so "wait for it." And after all, he is told, the "just shall live by his faith."

The problems of Habakkuk are familiar and contemporary. Do we not all sometimes feel, as Riley said, that though it does rain alike upon the just and the unjust, the "unjust has the Just's umbrellas"? We are impatient with a justice which must often be slow in arriving. Why does evil continue? Why do bad men and bad causes prosper? Why does violence so often seem to be victor over virtue?

The answer begins with an affirmation of faith in God's essential goodness, (He is too pure to look upon evil). No compromise with evil is made by God, and although evil does often run its course, and sometimes seems to be the tool of God in man's awakening and redemption, it is goodness which is the true power of the world.

July 17

Ezekiel and the Earlier Captivity

II Kings 24:8-16;

Ezekiel 1:2, 3; 18:30-32

The Northern Kingdom came to an end in 721 B.C. at the hand of Assyria. The Southern Kingdom continued as a semi-independent nation for a little more than a century and a quarter, but it became increasingly clear that it was nearing the end of its independence. Two rival powers were contending for the supremacy of the world: Egypt and Babylon. Neither could hold power without overcoming the other, and Palestine was the buffer between them. The vacillating policy of the kings of Judah irritated both powers and the inevitable end came early in the sixth century.

Nebuchadnezzar showed his hand by killing Jehoakim and allowing his son Jehoiachin to take the throne of Judah. But he was only a puppet king, and after a few months Nebuchadnezzar returned to Jerusalem and arrested

Jehoiachin, cast him into prison, and held him there for 37 years. Then the Babylonians proceeded to dismantle the opposition in Jerusalem, carrying away the leaders, the craftsmen, the priests, and anyone who gave promise of being an effective opposition. They also raided the temple and the palace, and took all that was of value there.

Along with this unhappy company of exiles went a young man named Ezekiel. The writings of Ezekiel divide easily into two parts, Chapters 1-24 containing the accusations of the prophet before the final destruction of Jerusalem, and Chapters 25-48 containing the words of hope with which the prophet encouraged the people after the destruction.

How does a prophet get that way? "The word of the Lord came expressly unto Ezekiel." How do you recognize that word? Is it that God selects one man to hear his message, or only that one man tries harder, listens more carefully, obeys more readily than the others? Or is Kipling right, "Anybody might have heard it, but His whisper came to me?"

Ezekiel is to be remembered as the man who fearlessly spoke the word of the Lord in respect to the evil of the day, not in terms of the nation, but of men. No longer can you say, he insisted, that the fathers have eaten sour grapes and the children's teeth are set on edge, but every man shall die for his own iniquity. It had been the custom to speak of the guilty nation, or the righteous nation, but Ezekiel said there is no such thing. "The soul that sinneth, it shall die."

Try applying this message to our own times. Have we been trying to say that to be an American is to be blameless, while to be a Russian is to be guilty? Is it not nearer the truth to say, as Ezekiel did, "Turn yourselves from all your transgressions . . . for why will ye die, O house of Israel?"

Ezekiel combined the spirit of forthrightness and forgiveness. He could speak hard words in the name of God, when he was calling upon his people to repent. But he could also speak kind words of comfort and encouragement in the name of God as he held out the promise of forgiveness.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Ireland will be well represented at the Five Years Meeting sessions next October by the following Friends: Nora Douglas, Philip Harding, Harold Lamb, Winifred Lamb, Edmund Lamb, and Barbara J. Wigham.

* * *

Readers have seen in the daily news the account of the Hiroshima young women who have come to America. Friends of the Philadelphia area welcomed them as guests at a Pendle Hill picnic on May 21 at which Friends reviewed Japanese customs, festivals and exhibited Japanese dolls.

* * *

Howard Hoyt, son of Fred and Alta Hoyt, has resigned as chief of police at Kalamazoo, Mich., and will go to Viet Nam where, with a corps of assistants, he will help the Vietnamese to set up a law-enforcement system. His assignment is with the U. S. State Department.

* * *

Thomas G. Lung'aho, representative to the Five Years Meeting sessions from East Africa Yearly Meeting, will arrive in the U. S. in July, attend a summer course at Pendle Hill, visit Meetings in the Five Years Meeting, and return to Africa by way of England shortly after the Five Years Meeting sessions and the meeting of the Friends World Committee.

* * *

In the Iowa Friend, Yearly Meeting news bulletin, Orval H. Cox gave a fine summary of the report on reorganization that will come before the Five Years Meeting sessions October 20-26. Such reviews in Yearly Meetings will aid greatly in preparing Friends for intelligent action. Friends may write for copies as needed to the Five Years Meeting, 101 Quaker Hill Drive, Richmond, Ind.

* * *

Elmer Brown, Peace Education Secretary of the Pasadena office of the A.F.S.C., reports interesting prospects for the twenty-first annual Whittier Institute of International Relations for June 28-July 4. David Henley, Dean of Earlham College, Samuel Levering, Chairman of the Board on Peace and Social Concerns, and Harold Alexander of London Yearly Meeting are on the Institute faculty.

* * *

The Friends Committee on National Legislation performs diverse functions, one of which was a recent pow-wow with Hopi Indians who came from Arizona to see federal officials in Washington. The F.C.N.L. gave them hospitality and made tape recordings with them for broadcasts. The Hopis claim their original

sovereignty of a separate and distinct nation, never having made a treaty with the United States government.

* * *

Fred and Alta Hoyt, 231 South Athenian St., Wichita, Kansas, observed their Golden Anniversary June 12 with an "at home" reception. They have experienced during their half-century together a remarkable service, having been in Kenya, East Africa, Friends Mission for several years and more recently in Wichita where Fred Hoyt serves as Curator for the museum in Friends University.

* * *

The Mexican Friends Service Committee, in cooperation with other persons representing those making use of the Friends House in Mexico City, officially inaugurated the new "Casa de los Amigos" with an Open House Sunday afternoon, June 19th, 5 to 7 p. m.

This new home for Quaker activities in Mexico is located near the center of Mexico City at Ignacio Mariscal 132 (Tel. 13-97-56) in the former home of the noted Mexican painter, the late José Clemente Orozco. The rented building has two large meeting rooms, space for an office and comfortable accommodations at modest rates for overnight visitors interested in or connected with the Service Committee program or other programs of the Society of Friends.

* * *

The latest word from the Quaker delegation to Russia is dated June 3, in which they report speaking to a congregation of 1000 Baptists at Leningrad. On June 4, they proceeded to Moscow.

* * *

Winston-Salem Friends Meeting, North Carolina Yearly Meeting, has doubled its membership in the past eight years, having gained fifty-five new members recently. The Sunday School has more than doubled. Victor Murchison is the pastor.



Seated, Left to Right: Hugh Moore, Eleanor Zelliot and Wroe Alderson. Standing: William Edgerton, Clarence Pickett and Steve Cary.

Correspondence

Eleanor Zelliot writes from London, "I met Ida Beal at London Yearly Meeting. She is from Winnetka, Ill., an active member of Evanston Meeting. She has been traveling for the last four months and has visited Friends in Denmark, Sweden, Norway, London, Paris, Dublin and Germany in the course of her journey.

"Priscilla Agufwana, a friend from Kenya, is now in England studying domestic science. She is the first girl from the Friends Africa Meeting to go out of Kenya for schooling.

"Mail can be addressed to us in care of Intourist, National Hotel, Moscow, U.S.S.R."

Friendly Fellowship

CHICAGO, ILL.—Chicago Quarterly Meeting met Saturday, May 7, at the Evanston Meetinghouse with a good attendance. Members of Ministry and Counsel met with Howard Marshall as clerk. The reports of the State of Society from the various Meetings were read.

The afternoon session opened with remarks by Marie Ferguson and Russell Rees. Reports were made by Friends from our Meetings who had interviewed our Congressmen in Washington on Universal Military Training, and who had presented the Quaker point of view in our opposition to it. Friends were urged to write to our Congressmen as the best way to reach them. More money is needed for committee work. There was much discussion, and the meeting adjourned to be served supper by the women of Evanston Meeting. The evening meeting was addressed by George Watson, professor of political science at Roosevelt College.

Emma Hill Hadley

* * *

HIGHGATE, JAMAICA—A very representative gathering made up of the people from many towns and villages in St. Mary assembled in the Friends Meetinghouse at Highgate for a sacred concert by the Shankel-Rittenhouse Family Quartet on Sunday, April 24. His Honour Mr. Frank Barrow, Resident Magistrate for St. Mary, made an able chairman, and paid a short but fitting tribute to the remarkable musical excellence and grand interpretation of the great masters of musical composition.

The guest artists traveled from Mandeville and Kingston to entertain us at Highgate, St. Mary. Dr. Harvey Rit-

house, tenor, sang selections from Mendelssohn, Allitson, and Bach. Mrs. V. H. Hattenhouse played violin arrangements of Chopin, Mendelssohn, Wieniawski, and Kreisler, and her rendition of "Deep River" was very moving. She was accompanied by Mrs. W. O. Shankel, who also gave an explanation and recital of the 23rd Psalm which gripped the hearts of the listeners.

The quartet then entertained with original "Magic Melodies of Africa."

The boys of the Swift-Purscell Home, directed by Adlyn Evans, and the girls of the Lyndale Home, directed by Sadie Fernon, gave suitable contributions, leading to a close a very enjoyable evening of entertainment.

Zephaniah Cunningham

* * *

LONG LAKE, MICHIGAN—On Easter Sunday at the morning worship service twenty-one new active and associate members were taken into fellowship at the Long Lake Friends Meeting. Twelve associate members were also taken into active membership. There was a dedication service for two infants.

This harvest of new members is the result of the ministry of John and Edna Wright. The doors have always been open for new members, and some of this group were invited, while others asked for membership after attending Long Lake Meeting. Some were wives and children coming in to complete family groups. Several were taken into full membership after an active part in the church for years.

Two classes in membership were held several weeks prior to Easter. These classes for active and associate members were conducted by John Wright and were considered very helpful by all new members.

Joan Lautner

* * *

WINCHESTER, IND.—The Winchester Quarterly Meeting met at Muncie May 21 at 10 a. m. The Meeting on Ministry and Counsel spent the time discussing current business and concerns, while the Missionary group representing six Meetings met in another room.

Mark Shugart brought the quarterly sermon from Isa. 42:45, showing what the man ought to do and ought to be. He should be like Christ, a worker, a teacher, a man of compassion, a man of faith, a man of sacrifice, a man of love, a servant, dependent on God, for a true man is God's delight and lives a spirit-filled life.

Students from Taylor University showed "Angel in Ebony" at Poplar Run May 22. That picture of a spirit-filled life made profound impression.

Tycia Lamb

CENTRAL CITY, NEBRASKA—At the beginning of the new year of work Central City Meeting (Nebraska) observed Family Night early in April. A cooperative meal was enjoyed, arranged by the Entertainment Committee, Erma M. Wesner, chairman. Esther E. Erickson and Josephine E. Cox provided attractive table decorations.

Immediately after the meal all adult members met on their respective committees to formulate plans for the year just beginning. The chairmen had met with the pastor, Lindley J. Cook, some weeks earlier and talked over plans, correlating the work so that there will be little overlapping.

Monthly Meeting followed these brief and stimulating committee sessions. Annual reports brought to mind afresh what had been done in relation to what could and should be done. M. Herbert Watson and Milo H. Crosbie are clerks of Monthly Meeting.

In order that whole families could attend, special projects for the boys and girls kept them busy all during the evening. Corona R. Cook and Mary Ann McHargue were in charge.

In looking back over the year, two special events sponsored by the Missionary Committee, Lois W. Mesner, chairman, have left a lasting impression. The visit of Robert L. and Margaret T. Simkin and appointed meeting where they spoke has been referred to time and again. That was in September. In February Charles A. Lampman was present for the annual Birthday Dinner. He preached in the morning Meeting for Worship, and was present for the dinner for which food had been contributed by everyone present with some special birthday cakes, and after which each one contributed for missions in accordance with his age—and it is always hoped everyone is "full of years." Following the dinner Charles A. Lampman again spoke, telling of our Friends Mission work. By request he showed pictures he had taken while in Africa. It was a day to remember. (P. S. Of course the money was all for the United Budget!)

Corona Cook

* * *

In a recent gathering of Meeting for Sufferings (London) Denis Moriarty spoke of the problems in Kenya and the urgent need to solve them. He said, "Friends should try to establish the right personal relationships in Kenya without losing their integrity. Sometimes we tend to think too much in terms of politics, instead of 'getting inside' the tremendous agricultural and social problems. There were great possibilities for service. The Council was still looking for a young married couple with vision, warmth, and a sense of fun and adventure, to run the Nairobi Community Centre."

In the Larger Circle

A staff of sixty-five persons are presented by the 62nd annual Winona Lake Bible Conference for July 24-September 5. Interested persons may write Robert J. Hughes, Winona Lake, Ind., for further information.

* * *

Tunghai University, the first Christian institution of higher education in Formosa, will start in September with a College of Arts and a College of Science. It is to be co-educational, and will feature a student work-study program similar to the Berea College (Kentucky) plan.

* * *

Distribution of Scriptures to the blind reached a record high mark during 1954, members of the American Bible Society were told at the organization's recent 139th annual meeting. Marking its 120th year in work for the blind, the society issued 55,076 volumes of Scripture in 21 languages.

* * *

New church buildings costing \$54,000,000 were placed under construction during April, raising to \$215,000,000 the value of such structures started during the first four months of the year, the Departments of Commerce and Labor reported. This is 32 per cent ahead of the figure of \$163,000 set in the same period of 1954.

* * *

It is now illegal for children's publications in France to contain anything likely to inspire or preserve racial or national prejudices. The new regulation is an amendment to an act passed five years ago which prohibited the printing of illustrations or text in children's periodicals suggesting violence or immorality. The law applies to all territories within the French Union, and is being put into effect under the guidance of special committees including heads of educational, press and social services, plus representatives of local judiciary bodies and French families. (WP)

* * *

Sermon manuscripts about the Christian family are being solicited for a book to be published next year by Abingdon Press. Two typewritten copies of each manuscript should be submitted to the editor, Rev. J. C. Wynn, 1105 Witherspoon Building, Philadelphia 7, Pa., by the deadline of August 10. Ministers are invited to enter sermons about marriage, parental responsibility, family religion, sex standards, etc. An honorarium of \$25 will be paid for each sermon selected for publication by an editorial committee from the Joint Department of Family Life in the National Council of Churches. Sermons sent in become the property of the committee and will not be returned.

The Archbishop of Canterbury, Dr. Geoffrey Fisher, laid the foundation-stone of a church at Fort Hall which will commemorate Kikuyu Christians who have boldly opposed the Mau Mau, many of them losing their lives. By the Archbishop's side was the Right Rev. Obadiah Kariuki, Kenya's first Kikuyu assistant Bishop who will take charge of the new church and live in the house adjoining it.

* * *

The significant story of how American Protestant churches are combating disease around the world will be reported at Atlantic City, N. J., by seventy-five missionary doctors and nurses home on furlough.

They will take part in the 25th Annual Conference on Medical Missions, June 9-13, sponsored by the Christian Medical Council for Overseas Work of the National Council of Churches. As is customary, the conference will follow immediately the annual meeting of the American Medical Association. Leaders in public health and in the treatment of diseases found most frequently in the countries where missionaries serve will join in symposia and work sessions.

Correspondence

To the Editor:

I wonder whether there is not time through the *American Friend* and in other ways to send out a communication to Five Years Meeting Friends in connection with August 6, the Tenth Anniversary of Hiroshima Day, along the lines of a resolution made from the floor and unanimously adopted by the Genesee Conference of the Methodist Church, Bishop W. Earl Lедder presiding, on June 3, 1953? The resolution read:

Whereas, on August 6, 1945, the United States initiated atomic warfare at Hiroshima, and later at Nagasaki, therefore be it Resolved that we call upon the Christian churches of our country to make Sunday, August 7, 1955, a day for special prayers (a) for repentance, (b) for disarmament.

It is certain that the day will not pass unnoticed in Asia and Africa, for example. I believe it would be deplorable if it were virtually ignored here in the United States, and especially by the Christian churches.

A. J. Muste,
21 Audubon Avenue,
New York 32, N. Y.
The Editor fully agrees.

From New Zealand Quakers

A very happy General Meeting has just concluded at Dunedin. Most Friends lived together at one of the University hostels, and here,

too, the meetings were held. When it is realized that Friends from the north traveled some 700 to 800 miles it is readily understood that this close fellowship throughout General Meeting was much appreciated.

An interesting report from the Convenor of the Committee on Maori-Pakeha relations was received. Gradually Maori hostels are being built for Maori apprentices, so that these young people are well housed and supervised when they leave home for the first time. "One such hostel has just been opened in Rotorua. It has been built and equipped by the Government, which has now asked churches which are working among the Maoris to take it over and run it. . . . Houses are being built and equipped by the Government at the rate of five hundred a year, and farms are being prepared for them to settle upon." Much still remains to be done with the Maori people, and for some years Friends have been hoping to make closer contact with them. It was therefore very encouraging to hear from Young Friends that in the development of Work Camp activities they are coming into close touch with the Maoris, and are gradually establishing closer relationships and building up friendships together.

All of our Monthly Meetings expressed their concern for the children of our Society, the majority of whom are living far from any Meeting. How can we keep in touch with these isolated homes, and how can we effectively share the life of our Meeting with them? This is something that is referred back to each Meeting, in the hope that we may all experiment this coming year. Perhaps at next General Meeting, out of a shared experience we may see more clearly how we can best meet this need.

It was decided to make representations to our Government urging that it grant recognition to the Government of the Peoples Republic of China, and that it support the admission of its representative to the United Nations Organization. Our Peace Committee has been busy this year with the interests of Conscientious Objectors to military service; in its concern that the Government show a more friendly attitude toward Asian immigrants; and in taking an active interest in a Convention on International Relations held in Auck-

land last September. So successful was this concerned with Peace that it is hoped that a further such gathering can be held in Christchurch toward the end of this year. The Peace appeal issued by the World Council of Churches from Evanston was discussed. We were encouraged by the measure of agreement reached in that large conference.

It was interesting to note in our Friends Service Council report that the Council of Relief Services Overseas (CORSO), which is our National Relief Council, has donated £2,000 towards the undertaking of rehabilitation work among the Kikuyu in Kenya, and £300 for the Friends Hospital at Itarsi, India.

Howard Dyson, Headmaster of Friends School, Wanganui, was with us. This school is still the only co-educational boarding school in New Zealand, so it is an interesting experiment in education in this young country. Howard Dyson's report ends, "Through the years we have found that the seniors accept responsibility and leadership; it is these children on whom we rely to build a tradition of truth, of loyalty, of fairness and of good temper. Last year the boys and girls seemed especially to realize that leadership, as well as bringing privilege, involves sacrifice and responsibility." Our scholars range in age from nine to approximately thirteen years.

Space will not allow a report of our activities on the National Council of Churches, nor on the Inter-Church Council on Public Affairs.

BIRTHS

COTTRELL—To John and Patricia Cottrell of Kokomo, Ind., on May 15 a son, David Eugene.

GARRISON—To Mark and Betty Garrison of Kokomo, Ind., on May 10 a son, Eric Myers.

RUNNION—To Harold and Ruth Runnion, RR 4, Van Wert, Ohio, on April 27 a daughter, Marilyn Beth.

SIDDERS—To Dean and Barbara Watkins Sidders, Central City, Nebr., on May 4 a daughter, Iva Jean.

MARRIAGES

DUNOVAN-MESNER—Dorothy Mae Mesner, daughter of Hugh P. and Lois W. Mesner, to Charles Franklin Dunovan, son of Mr. and Mrs. Roy A. Dunovan, at Central City Friends Meetinghouse, Nebraska, on May 20, by Lindley J. Cook, pastor.

DEATHS

CHAWNER—Mary Jenkins Chawner on March 22 in Pasadena, Calif., aged 90 years. Born August 22, 1864, at Damascus, Ohio, to William and Lydia Jenkins, was the youngest of seven children and the last survivor of that family. She, her father and mother and her sister and brother-in-law, Esther George Blount, joined the westward movement in 1886, shortly after the first roads to the west were opened, and lived in the community of El Modena, Calif. She attended both Damascus Academy and Mount Union College. In 1906 Mary Jenkins was married to John Chawner, a professor and one of the founders of Whittier College. In 1906 she moved to Pasadena. She is survived by two sons, Lowell J. Chawner of Huntington, D. C., and William D. Chawner of Durango, Colorado, and by four daughters all of Chevy Chase, Maryland. Memorial services were held March 27 in the First Friends Church of El Modena with Stuart Innerst, the pastor, officiating.

CLEAVER—William J. Cleaver on March 19, 1955, at Carmel, Ind. He was born in Pennsylvania, attended the Friends Academy at Damascus, Ohio, and was married to Evalyn Grinnell in 1884 at Damascus. After farming for several years, he entered full time Christian service in 1895. He held several pastorates during his life time, chiefly in Western Yearly Meeting, the one outside the Indiana area being Woonsocket, R. I. His last pastorate was at Gray Meeting in Western Yearly Meeting from which he resigned in 1942, though continuing to assist in the Meeting for several years. William Cleaver was especially appreciated for his kindness of spirit and love and concern for everyone. He was a father in the finest meaning of that word. Survivors include three children: Marie Jenkins, Carmel, Ind., with whom he lived during his latter years, Allen Cleaver, also of Carmel, and Lowell Cleaver, Moorestown, N. J.; six grandchildren and nine great-grandchildren. Services were held at the Gray Friends Meetinghouse on March 23 with Lester Higgins and Keith Kirk officiating. Burial was in the Gray Cemetery.

COMFORT—Oliver F. Comfort on May 5 at Des Moines, Iowa. He was born March 1873, at Boone, Iowa, the son of Edward and Margaret Comfort. At the age of five he moved to Des Moines with his parents. He was for many years a commercial photographer. On July 1, 1897, married Olive May Beezley who preceded him in death on May 5, 1954. He was a member of First Friends Church and served quietly and humbly in many possible places on committees and in the Bible school. He was an Honorary Member at the time of his death. Survivors are a son Hugh B. of Des Moines, two grandchildren, and a great-granddaughter. Services were conducted by the pastor Orlando Dick. Burial was in Woodlawn Cemetery in Des Moines.

HEALEY—Rebecca J. Healey, on April 1 at her home in Carthage, Ind., aged 93 years. She was born Feb. 3, 1875 to John and Martha Stanley. Her husband Jesse Healey preceded her in death in 1933. She had lived in and near

Carthage for about fifty years, and was a member of the Carthage Friends Meeting where she taught Sunday school and sang in the choir in her earlier days. Surviving is a half brother, Harry Healey Swisher of Indianapolis, Ind., whom she and her husband raised from three years. Burial was at Knightstown, Ind.

REAGAN—Edgar D. Reagan on May 18, 1955, at Sheridan, Indiana, aged 69 years. He was born to Jehu and Mary Elizabeth (McMillan) Reagan on Jan. 4, 1866, near Bakers Corner, Ind. In 1906 he married Belle Boyd. A member of Sheridan Friends Meeting, he was a member of the Meeting on Ministry and Counsel of that Meeting. He was also Presiding Clerk of Westfield Quarterly Meeting, and over a period of years had been a member of the Finance and Budget Committee and was a financial trustee of Western Yearly Meeting. He had been a member of Hamilton County Council for twenty years, and was a member of the Masonic Lodge and Lions Club. Surviving are his widow, a daughter Mrs. Evan P. Kendall, two brothers, William J. Reagan of Richmond, Ind., and Chester L. Reagan of Moorestown, N. J., a sister Mrs. Bessie Cleaver also of Moorestown, and four grandchildren. Services were held at Sheridan Friends Church. Burial in Crown View Cemetery.

STOUT—Raymond Stout, on May 21, at Paoli, Ind., aged 65. He was the son of John Thomas and Adaline McCarrell Stout, pioneers of Paoli. He was active in community affairs and was also a member of the Executive Committee of Blue River Quarterly Meeting. In 1941 he became a member of the Earlham College Board and resigned in 1952. He was president of the Orange County Bank in Paoli which his father had founded. He, his four brothers and one sister do-

noted the Stout Memorial Meetinghouse to Earlham College in memory of his parents. He received his B.S. degree from Earlham in 1911, and his M.B.A. from Harvard in 1915. His father, John T. Stout, was an Earlham trustee for fifteen years. He is survived by his widow, Sarah Oaks Stout; three daughters, Mrs. Clarence Gennett, Nashville, Tenn.; Mrs. Leonard McCambridge, Poughkeepsie, N. Y., and Sarah Stout Jones of Paoli; a son, John T. Stout, Memphis; four brothers and a sister.

TAYLOR—Ramey D. Taylor on April 11 in New London, Indiana. He was born February 23, 1877. He was married Sept. 9, 1896, to Edith Thomas. Ramey Taylor will be greatly missed in the community where he lived many years, and especially in the local Meeting at New London and the Quarterly Meeting also, to both of which he devoted long years of loyalty. During his years of activity he was clerk of the local Meeting for a long period and also served as clerk of the Quarterly Meeting. In the last years of his service he was chairman of the Ministry and Counsel and was very active in the Christian education work, for many years a regular teacher. He was a man whose life was incited by high motives, and his Christian counsel was a source of helpfulness for both young and old. His influence was exceedingly uplifting and the imprint of his ideals will live on in the lives of many who came in contact with his strong personality. Surviving are his wife, two sons, Louis Taylor, Glenview, Illinois, Paul Taylor, Poughkeepsie, New York, a daughter, Mrs. Esther Hanna, Charleston, West Virginia, and a brother, Curtis Taylor of New London, Indiana. Funeral services were conducted at the New London Friends Church with Clyde Watson officiating. Burial was in the New London cemetery.

1799

WESTTOWN SCHOOL

1955

Honor Regional Scholarship Awards 1955-56

Judith Blair, Havertown, Pa.
Alison Borton, Moorestown, N. J.
A. David Hole, Richmond, Ind.
Elizabeth Ann Jenney, Haverford, Pa.
Jean Kinsey, Oberlin, Ohio
Elizabeth Anne Lane, Poughkeepsie, N. Y.

Phyllis Malandra, Philadelphia, Pa.
Robert Maurer, Hershey, Pa.
Katherine Ralford, Hendersonville, N. C.
Stanley Robinson, III, Hilliards, Ohio
Michael St. John, Winchester, Mass.
Allen A. Smith, W. Barrington, R. I.

Applications for the competitive Regional Honor Awards for the academic year 1956-57 should be sent to the school prior to February 1st, 1956. For further information or catalogue please write: Daniel D. Test, Jr., Headmaster, Westtown School, Box 1000, Westtown, Pa.

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Coeducational Boarding School

Founded by New York Yearly Meeting in 1796

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For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Elitton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 2-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m. Worship 11 a.m. and 7:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 6-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Grand Junction, Colorado—Friends Church, Orchard Avenue, and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 1536 Main.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70710.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beas and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 1st to September 25th, each Sunday at 11 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11 a.m., 17th Street and Glendale Avenue; Grace Fraser, Clerk, 1221 E. Edgmont.

Portland, Oregon—First Friends Church, S. 35th Ave. and Main St. Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia—Friends Meeting, Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—East Long Island Meeting at 3 p.m. on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at a.m., Scarsdale Friends Meeting, 133 Popple Road. Clerk: Frances B. Compter, 17 Hazelt Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone EVERgreen 289. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, 80th St. and 24th Ave., N.E. Bible School 9:45 a.m. and 7:30 p.m. Take "2" Roosevelt 80th St. bus. L. Merle Green, minister. FI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave. Worship 11 a.m.; Study 8 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 1 Nineteenth Ave. S. E. Meeting and First Day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W. One block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXFord 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn. Church School 9 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Group 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, L. Gordon. Office phone, AMherst 2-3373.



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